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MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

Shan and Burman Church Organized.

Toungoo, British Burmah, Sept. 25, 1862.—Since my last letter I have organized the First Shan and Burmese church of Toungoo, with nine members. Six baptized natives, a "little one" indeed, but God can make it "a thousand." Every great and good enterprise must have its mustard-seed era. Small beginnings, mighty results; this is the epitome of the kingdom of Christ in this world. This, doubtless, will be the history of the Shan Mission. A twelvemonth since we saw "the blade;" now we see "the ear," and a few kernels of the "full corn." Moung Wyne's wife, after trembling and halting nearly a year, came out boldly a few weeks since, and was baptized in the presence of a large concourse of people.

It was refreshing to hear Moung Wyne declare to the multitude the "glorious gospel of the blessed God." Others preached to them also "Jesus and the resurrection." It was a good day, and we returned home with the conviction that some seed had been cast upon the waters, which would be found again after many days. Three applicants for baptism, after a trial of three and six months, have been refused; two more are under consideration. Several others have abandoned their idols, and have become regular in their attendance at the chapel; and others still are visiting me almost daily for instruction.

An intelligent Burman, a surveyor, applied at Mrs. B.'s school for instruction in astronomy and surveying. She sent him to Mr. Cross, that he might have the advantage of some instruments as well as good instruction. On his return he told Moung Wyne that "these teachers must know the true God, and have the true religion, for they knew so much more than the Burmans."

Moung Wyne assured him it was so, and urged him to abandon idolatry. He replied, "I believe your religion is true, but I am ashamed to embrace it." He does not come to the chapel, but visits me privately quite often, ostensibly for instruction in science, but is always willing to listen when I turn to the Bible. The lasso of Divine love is upon him, and he will come.

Spirit of Opposition.

Public sentiment, which is powerful for good or evil everywhere, sets strongly against Christianity here; and the fear of ridicule may keep back many for a time; but if they are indeed "pricked *in* the heart," not simply "cut *to* the heart," sooner or later they will come. It will be according to the "election of grace." People in our country have no idea how much opposition the native Christians of this country have to meet; and nowhere have I ever seen a people

more sensitive to ridicule. When Moung O was baptized, his wife and her friends immediately banished him. — Moung Wyne's wife was abused by a priest, who went so far as to spit in her face. Moung Byah, a recent convert, was surrounded in the street by a company of Burmans, who, after exhausting their vocabulary of abusive language, seized him and dragged him upon the ground. If it is known that a man is an inquirer among the Burmans, he becomes at once an object of persecution and scorn. That Burman is a hero who comes out boldly in Toungoo for the despised Jesus. The cross is an offence everywhere; but to some it is "the power of God and the wisdom of God unto salvation."

First Shan Convert.

We are rejoicing now over what appears to be our first Shan convert. Several weeks ago the Nan Toke, Tsaubwah (hereditary Shan chief) placed his eldest son, a young man of about twenty-one years, in my care to be educated, but requested me not to make a Christian of him. I told him we had no power to make Christians; God alone could do that; but it was our duty to teach;—that if I could not be allowed to teach him, then it was of no use to make him my pupil;—that I would not force him to worship contrary to his convictions, and that I would not baptize him if he did not ask for it, and show a fitness for it. "Very well," said he, "take him and be to him as a father."

I put him at once to the study of the Scriptures, with other branches. From the first he was instructed in the Scriptures, and soon became so fond of the Bible as to prefer it to other studies. After a few weeks, one Monday morning he came to me to talk about the sermon he heard at the chapel; and in the conversation said, "Teacher, idols are not God. Gaudama is not God. The eternal God, He alone is God.— What must I do to worship Him?" We told him if he would worship God, he must believe on his Son. Within the week he appeared to me to have received the Lord Jesus as his Saviour. He talked freely about the true God and the only Saviour, to the Shans who came. The next Sabbath his father came to see me, and I persuaded him to attend our worship. He consented reluctantly, but listened attentively.— Oung Myat, his son, told him that he had received the doctrine of the true God and of the Lord Jesus Christ.— "Well," said he, "if you believe in Him, continue to worship Him. I shall not yet change my religion."

A Golden Opportunity.

He is a talented young man, anxious to improve in knowledge. His wife is now with Mrs. Bixby, and will learn to read. There are several Tsaubwahs now here, who have been driven out of the Shan country either by Burmese oppression or family quarrels. Some of them await only a favorable opportunity to return to their petty dominions.— What a great blessing it would be to have them go back Christians!

It will be as the Lord wills. That He has purposes of mercy concerning this long neglected race, I cannot doubt. How, when, and by whom He will manifest them, I know not. "Every one in his watch," was ancient Israel's motto. Let it be ours also, and when "an effectual door" is open, let us be ready to enter in, for we are abundantly "able to possess the land." God is giving us golden opportunities, and I hope none of them will be overlooked. A great change is manifestly coming over the Shans here. Distrust is changing to confidence, and reserve to almost troublesome familiarity. For three weeks I have been so pressed by visitors, that I have not left the compound except on Sundays. My Shan teacher says, "Word has gone forth that the white teacher is the friend of the Shans; and now they come by the hundred, and by and by they will come by the thousand."

Somebody is praying for the Shans.

Schools in the Mission.

There are a few facts in connection with our school which are deserving of mention. At first Mrs. B. received boys and girls, young men and young women; but when Miss Marston came, wishing to encourage and aid her all we could, the girls were recommended to go to her. Since then she has received only boys, except as the women come to our dwelling. Miss Marston has about twenty scholars, all girls and women; a very good beginning, we think; and she has been instrumental in the conversion of one man, who is connected with her household.

Mrs. B.'s school increased until it was found necessary to have an assistant teacher; but we had no funds. A Christian officer suggested that I lay the matter before the officers of the station. I did so, and they responded nobly. A few Hindus alone subscribed twenty-eight rupees per month.

These subscribers are eye-witnesses of our work. The Lord has thus far prospered us in every effort to advance his cause, for which I trust we are both thankful and humble. We are all in excellent health.

The Baptism of Burmans from Ava.

Before closing, I must tell you of some good news, if, indeed, it be news to you.* I have just read of the baptism of three Burmans belonging to the court of Ava. I will give the facts as I received them on the authority of the Friend of India. In the year 1857 the Prince of Burmah, the king's brother, wishing to develop the resources of Burmah, sent three young men to Doveton College, Calcutta, to be educated in mathematics and the practical sciences. They were required, as others are, to attend morning prayers and a daily Bible class, beyond which they were left to themselves in religious matters.

As Buddhists they had no objection to the study of the Bible, and soon manifested a desire to excel in this, as in other studies. Difficulties soon met them, and the eldest applied to his teacher to help him out of them by more thorough instruction. One day he made the novel request to be allowed to attend in course all the churches in Calcutta, which was granted. At the close they decided to attend regularly the Circular Road Baptist church, under the pastoral care of the Rev. Mr. Leslie. Then, sometime after, the eldest, Moung Zoo, applied for and received baptism; and on the evening before their departure for Mandelay, the present capital of Burmah, the two younger pupils were baptized. Now they have returned to the court of Mandelay. What their treatment will be remains to be seen.

God grant them the spirit of a Joseph in Egypt and a Daniel in Babylon.— Does it not seem like a remarkable interposition of Divine Providence in behalf of Burmah? Is it not remarkable that they should have chosen an humble Baptist church, in preference to Bishop Wilson's magnificent cathedral? Does it not seem that God would leave this great field still in the hands of Baptists? And will American Baptists be backward in a field so promising, and a work so manifestly of the Lord? What a pity that we have no missionary at Mandelay! Would it not be wise to send some experienced missionary there immediately? May the Lord guide you in all your glorious work.

Shan and Burman Baptised.

Oct. 8.—I have the pleasure to add to the above, that the young Shan referred to above and a Burman convert were baptized one week ago last Sabbath.

It was a good day, and they made a good profession before many witnesses. The young Shan, Oung Myat, is with me daily, and spends most of his time reading the Scriptures and talking to the people. His father does not oppose him, but says he will consider. Instead of becoming the chief of a Shan tribe, I hope he will become a leader of the

* See Magazine for December, 1862, p. 443.

Lord's hosts. Several Shans attend worship with us every Sabbath, and a few appear to be almost persuaded.

Let the thousands of Israel listen to the "sound of a going." The seed-time (the dry season) is near. Every effort in our power will be put forth to scatter the seed. Who will water it with their tears? Who will pray for the Shans without intermission, at least twice every day, during the year which you will enter about the time this reaches you?

PROME MISSION.

LETTER FROM MR. KINCAID.

Additions to the Churches.

Prome, Oct. 11, 1862.—Since my last date I have been up to Thayet, and spent some time there preaching to the natives and to the English soldiers. Baptized one. A little before, I spent a few days at Enma in several villages. Within a short time, we have received to the fellowship of the church seven converts from heathenism in Prome. One of them (if not three of them,) has long been an inquirer. I had feared that his wealth and position would keep him from an open profession of his faith in Christ. He is one of the most wealthy men in the town, has one of the most costly houses in Prome, and is a thorough business man. His house, built of brick and two stories high, is in the extreme north part of the town, and he has opened it for preaching, and it is well filled. He intends to put up a much larger building adjoining his present house, and to have the whole upper story, one large room, fitted up for preaching.

There is a number more of like social position, who have long been inquirers, and have abandoned heathenism, who now openly declare their faith in the Christian religion, and yet do not offer themselves for baptism.

Sometimes, we hope the day is near when we shall see a great work in Prome, and Enma, and Poungdai. Large numbers seem to be almost persuaded. Since I wrote last, two in Enma and one in Tharrawadi have been baptized. The work among the Karens in these villages appears encouraging.

The Bassein Assistants.

I mentioned before that the Bassein churches had sent up to my aid four of their young preachers. I have reason to think they have labored faithfully. Two of them came in a short time since to get some medicine, and also funds to pay for the food. One of their number was very ill with fever forty miles from Prome; and, to bring in a sick man is simply impossible. The whole country is one sea of mud, so that even strong oxen cannot get through.

The young men report about twenty who have learned to read, and the same number who give evidence of faith in Christ; and besides, a spirit of inquiry is awakened among many others. The Bassein churches support these young men, or I should not have been able to do anything for the Karens in this great field. Moung Mhong has been spending between three and four months in Meodwen, some seventy miles from here, and has had attentive congregations. One has been baptized, and a number more will be baptized at the close of the rains. Moung Mhong has been supported by a pious young officer in the forest department. Moung Cheen and Moung Shway Thau are laboring in the Enma district, and have had no support. I have given them some aid, as much as I could; though nothing that can be called support. Ko Konge and Moung Yan Gen here in Prome are supported. They labor mostly in the town and in the villages near at hand, though Moung Yan Gen travels widely for six or seven months during the year. I have travelled much less than usual.

I see so much to be done and so few laborers, that my faith often becomes extremely feeble. The late news from home also distresses me beyond measure. My hope and prayer is that the nation will repent and do justice to the oppress-

ed. It is "righteousness" that permanently "exalteth a nation."

BASSEIN MISSION.

LETTER FROM MR. THOMAS.

An Encouraging Field.

Henthada, Oct. 1, 1862.—In a previous letter I informed you, I think, of the encouraging news from different villages in the Bassein district. I took the opportunity while there, of going to see the villages where so many inquirers were reported to be. It was the paddy sowing season, and I could not, consequently, see all the people of whom I heard. I saw enough, however, to convince me that there were very many whose minds were thoroughly awakened, whose convictions were strongly on the side of Christianity as contrasted with Buddhism. I wish it had been in my power to spend a month in that quarter. One short week was all the time I could give. I hope br. Douglass will return soon. He will find a more encouraging state of things than he left, even. In the town of Bassein I baptized three Burmans and one Chinese. I shall endeavor, if possible, to make another trip to Bassein in the cold season.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Hopeful Prospect.

Henthada, Oct. 1, 1862.—Here in Henthada the prospect is still encouraging. Two very interesting people, a merchant of much influence in the community, and his wife, are about to apply for baptism.

Under date of Nov. 13th, we learn that Mr. Thomas was still in Serampore with Mrs. T., but expecting to leave for his field of labor on the 15th. The journey would occupy ten days, allowing him to reach Henthada a little earlier than he could go into the jungles. The change, thus far, has proved favorable to the health of Mrs. T.

Mr. Thomas gives a catalogue of the Karen assistants employed, with a statement of the amount paid to each of them. From this list it appears that five of the Karen assistants are ordained and sixty unordained. Forty-six have families, and nineteen are without families. Mr. Thomas adds—

Expense of Karen Preachers.

Of the sixty-five Karen pastors and preachers, ten receive no assistance from me at all; the churches support them. There are fourteen who receive less than ten rupees each. There is but one who receives seventy rupees, and only four who receive as much as fifty rupees. And yet, when we add up what all have received, it makes quite a large sum—1,039 rupees 2 annas.

Self-supporting Churches.

I am in favor of churches supporting themselves. I have done all in my power to make these churches self-supporting. I shall continue to act thus.

The last two years have been peculiar in demanding a great deal of aid for Karen preachers in my field. Rice was injured very extensively. This year the prospect of a large crop of rice is very good.

Good News from the Jungles.

While in Serampore I have had good news from the jungles. O that we both may be permitted to return to Burmah, and with health and whole hearts labor for the advancement of Christ's kingdom there. Do pray for us.

ASSAM MISSION.

LETTER FROM MR. WARD.

Steadfast Endurance in the Work.

Sibsagor, Aug. 6, 1862.—We are going on here about as usual, trying to "sow the seed by the side of all waters," not knowing "whether shall prosper, this or that, or whether they shall be both alike good." I do not deem the soil too unpromising for the expenditure of service so little worth as mine. So long as the same Sun of grace and truth rolls over our heads as over yours, so long as the same rains and dews of promise distil and we sow the same life-giving word in any part

of our same untoward soil of low humanity, so long I pray that I may never lack the faith to obey the voice of my departed Lord, to teach, in part, all nations. Impatience oftener comes of thought of self in the missionary, than from his doubt of the ultimate success of the great enterprise. Any one who is accustomed to lean on the arm of the mighty God of Jacob, and who is of a persistent turn of mind, is adapted to this field. I know not if the Lord will send us any new laborers; but I have an impression that He will.

We are not utterly without indications that the word of grace is not dispensed in vain.

The Press—Translation.

The press also has, thus far, been supplied with work, and I am in hopes of obtaining some Government printing for which I have applied, my request also being backed by the highest officer in Assam. This is a kind of work which, while it will be remunerative, will require less of my personal oversight,—an expenditure of time which I much regret.

The Psalms, which I am going on with in the fragments of time, are completed nearly to the one hundredth.

LETTER FROM MRS. WARD.

Visit of Distinguished Personages.

Sibsagor, August 21, 1862.—Our quiet town was rendered quite lively a few days ago by the booming of cannon, announcing the arrival in the Dickko river, in front of the town, of a steamer and yacht, bearing some illustrious personages—the honorable C. Beadon, Lieut. Gov. of Bengal and his suite, Major Haughton, the new Commissioner for Assam, &c., &c.* You may think this of no interest; but when you see its direct, and, we trust, permanent bearing upon our missionary interests, you will not think so.

*This is the first time a Lieut. Governor has visited the province since the English had possession.

Their Interest in the Mission.

We had been for several days anticipating their arrival; but were in doubt whether his Honor, the Lieut. Governor, would manifest any interest in missionary operations. How exceedingly gratified we were, during his two days' stay here, to find the mission occupying a prominent share of his attention! We met, the first evening, on board the yacht at a dinner party, where his affability soon brought us into easy, sociable terms. He approached me with special inquiries in regard to my schools. He proposed to come and see them. This gave me just the opportunity I coveted, to solicit Government aid for mission schools. I told him we had no schoolhouse and no suitable place to invite him to see the school; —that on account of the war, our society was not able to provide school funds, and inquired if Government did not sometimes give a "grant in aid" to mission schools? He replied, "O yes, they are only too happy to aid in such cases." However, I wanted him to see the children and hear them sing, and to deepen his interest in their behalf; so I suggested bringing them to see him on board the yacht. He expressed himself pleased with that arrangement, and as having the additional advantage that Mrs. Beadon could see and hear them too; and he appointed three o'clock the next day, when he would be at leisure to see them. The forenoon was occupied by a "Durbar" on board the yacht, which Mr. W. attended.

Presentation of the Scholars.

At three o'clock I went on board with my happy-faced flock, numbering about thirty. Dressed in their native costume of flowing white, they made a very pretty appearance. I was met on the deck by Mrs. Beadon, who expressed a delighted surprise at the appearance of the children, made inquiries in regard to my mode of teaching, &c. The children were arranged in a line on the deck, and in a few moments the Lieut. Governor appeared.

He is a tall, large, noble specimen of a man, with an open, pleasant countenance. He listened apparently with great interest, while the children sung in English "There is a happy land," "O say, busy bee," "Little drops of water," "I ought to love my mother," "I want to be an angel," and "God save the queen." The singing was interspersed with a few brief questions on their other lessons. The Lieut. Governor also wished to hear them sing in Assamese. So I had them sing a piece which Mr. W. recently translated for the children,—"Around the throne of God in heaven." His Honor and all present seemed highly gratified. Major Haughton was affected to tears by the first hymn; and Major Gibb, who afterwards made some inquiries of me about the children, said he had been nearly all over India, but he had never before heard native children sing English hymns and tunes.

The Lieut. Governor then took leave to visit the press with Mr. W., and his lady kindly brought out a large jar of prunes, and had them distributed among the children, and liberty given them to roam about and look at the handsome furniture and gilded ceiling of the beautiful yacht.

The bank of the river opposite the yacht, during all this, was thronged with natives, and I could not but rejoice on account of the honor done to the Christian name in the sight of the reviling heathen. They see at least that the Christian name is not despised by their ruler. The general effect, I trust, will be good upon our mission interests.

TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

The Delay of the Work.

Nellore, Sept. 8, 1862.—I have no doubt as to the ability of the Baptist churches of America to carry on and extend their missions, in accordance with the great command of our Lord. Why the chariot wheels move so slowly, is no doubt hid in the counsels of Him whose working is in wisdom. We try to be economical, but no doubt fail many times. Certainly we need wisdom in such a time as this, when our loved native land seems to be given over for a time to the powers of darkness. "Liberty or death"—and which shall we have? I like Patrick Henry's choice.

The "Memorial Volume."

I have just obtained the "Memorial Volume of the American Board," and am in the midst of it. The discussions that have spread themselves over the last ten years, and over all countries from which go forth missionaries, I feel perfectly willing to lay aside, after reading this truly wonderful summary of facts and principles on the vast subject of missions to the heathen. I feel the stronger for the fight and more hopeful for the issue. The world shall yet be our Lord's.

I am making every effort possible to keep up and to increase the "local aid" to the mission.

Schools.

A new school has recently been thrown upon my hands; the teacher, a brahmin, scholars, sixteen; very intelligent caste boys, in the village of Covoor, where are two schools among the Pariahs. I cannot stop it, and yet I have no funds to keep it up still. I have made it a matter of faith, and the money, I believe, will soon make its appearance. Of course all our schools are wholly supported in India, except the small pittance allowed by the Union towards the boarding school.

About these schools I am in constant straits—to stop or weaken them, I dare not; and how to get funds for their support, drives sleep from my eyes. Thus far God has, by his providence, made the way plain, though leading through darkness like that of Egypt.

The Church.

The young pastor, Konakiah, is going on nicely in his work. I have as little

to do as possible with the church—its discipline and finance, only now and then putting out a hand to steady the feeble child and help it to walk alone. I meet the pastor, deacon and scribe of the church, and the other adult members near the mission every Sabbath noon for an hour, translating in familiar conversation, section by section, of "The Church Member's Manual, by Crowell." I intend to take them through the whole book in this manner. All seem highly pleased with the exceeding simplicity, elasticity, power and biblical character of Baptist church polity; a fit rule for the man of age and the infant.

SIAM MISSION.

LETTER FROM MR. TELFORD.

Annual Report of the Chinese Department.

Bangkok, Oct. 1, 1862.—It is with no slight degree of depression that I turn from reading the wonderful accounts of the triumphs of the gospel but a few days' journey from us, to record the barren results of the past year's labor in this department of the mission in Siam. Duty, however, requires a faithful record of the "shady" as well as the "sunny side" of mission efforts.

The Church.

The present Chinese church has been organized about eighteen months. It was constituted with eleven members. Since then one has been baptized, and three from the old church have united with us—making our present number fifteen native members. Two others have applied for letters to unite with us. In several cases our hopes have been raised by apparently sincere inquirers; but at the present time there are not more than three who can be regarded as at all hopeful. Two of these have applied for baptism, but have not yet been received as candidates. The annual Chinese subscription amounts, for the past year, to $19.95; collections at communion seasons, $30.37; total, $50.32.

Special Contributions.

Mr. Thomas Miller donated $75.00 to be applied in purchasing the Wat Koh chapel lot for the Chinese church; or for any other object the pastor of the church may deem best. In addition to this, I have raised a sum by subscription, to make good the losses sustained by the church on account of the government-road passing through the garden used for the past eighteen years as an asylum for the Chinese poor, and as a burial place for their dead. It will require more than this sum to make good the proposed changes; but if we are permitted to make them and enjoy them in quiet, the little church will have a small but sure income for the support of its poor and infirm members.

Sabbath Services.

These services are opened at nine o'clock, A. M., by a Bible class and Sabbath school, conducted by Mrs. Telford. These services are well attended, and we hope productive of good. The exercises at Wat Koh commence about ten o'clock, A. M., and consist of preaching, exhortation, tract distribution, prayer and praise. Attendance at this place continues good, but the demand for books is not great.

Our Sabbath worship in Chinese closes with a prayer and conference meeting, commencing at two o'clock, P. M.

Assistants and Tract Distribution.

We have employed two members of the church during the greater part of the year, in the capacity of assistants. They are both, however, far from being efficient laborers; yet the very best that could be procured. The younger of the two has been kept under instruction, rather in the hope of future usefulness than for his present services. I am sorry to say that he has not appreciated the importance of applying himself to the study of the Scriptures as he ought. I have felt it necessary, therefore, to suspend him from present employment, hoping that it may be the means of let-

ting him see his want of knowledge, and of stimulating him to greater exertions.

Chek Pua, the other assistant, has been much longer connected with the church; he has more judgment, more knowledge, and more tact in communicating it. But I would dismiss him to-day, could I find a better man to take his place.

In addition to the assistance which these brethren have rendered in our Sabbath exercises, it has been their business to open the Wat Koh chapel a part of each day for exhortation and tract distribution. In this way our books have had a wide circulation.

Tours.

Want of means has been the chief obstacle in the way of touring. I have visited Anghin, Bangplasoi, Lengkiachu and Petchaburi. But as these visits were very brief, very little could be done in the way of tract distribution.

School.

Mrs. Telford's day school has been continued through the year, with as much encouragement as during any previous year since it was established; and we hope that when "the reaping-time shall come," it will be seen that her labors have been crowned with success by the Lord of the harvest.

She has had fourteen pupils in Chinese and five in English. The Chinese are taught Chinese only. As Mrs. T. is anxious to do all the good her time and strength will admit, she teaches four pupils in English, together with our eldest boy. The school is opened with singing in English and Chinese, and prayer in Chinese. An unexpected donation of sixty dollars from an English merchant, formerly of this place, also a donation of ten dollars from the wife of a sea captain, have enabled her to employ a Chinese teacher.

Six native boys board in our family and are supported at our own expense. The school is small; yet it is more than Mrs. T. should think of attempting; but she is extremely unwilling to discontinue it.

The Future.

We do thank our heavenly Father for the mercies of the past, and we must confide to Him the future; for the weak vision of our faith cannot penetrate the dark cloud that obscures it. Our hearts are sad for our country. We look most anxiously for better news.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Ningpo, Sept. 22, 1862.—I was glad to learn that there has been no falling off in income to the society from last year. The result is as I expected. The work of missions is of God, and must go forward and prevail.

Fate of the Assistant, Gyin.

Gyin, who was my assistant at Jih-z-kong, where he was taken captive by the rebels, has, there can be little doubt, been killed.* He had a lameness in his foot, which prevented his carrying a load and keeping pace with the company; so the savages hewed him down.

I have indirectly learned that Chu Teh-piau, at Kinghwa, is well, and faithfully preaching the gospel in that district. I expect the seed is being sown there for a glorious harvest.

Movements of the Insurgents.

The rebels have made another descent upon the Ningpo plain. They first took, some two or three weeks since, the city of Z-chee, and proceeded to take captives, plunder, and burn the villages on the opposite bank of the river, to within about a mile and a half of the north gate of Ningpo. They were soon driven back, and the city (Z-chee) retaken, with great loss to the rebels. The soldiers employed for this work, and for protecting Yu-yiao, also retaken from the rebels, and Ningpo, are chiefly natives; some three or four thousand of whom at Shanghai and

*See Mag. for Oct., 1862, p. 380.

Ningpo, are being trained by foreigners to use foreign arms and foreign military tactics. The whole expense is defrayed by Chinese officers, aided by wealthy Chinese.

The rebels, in another large body, came and took Veng-hwa, a walled city some forty miles to the south-west, about the same time that Z-chee was taken, and have been spreading themselves over the plain and approaching the city from that direction. A plan to burn the city by spies from the rebel camp was detected about a week since, and a number of the accomplices were beheaded. The plan was to set fire to the foreign houses and chapels first. The able English Capt. Dew, who drove out the rebels, is still here and on the alert, and with his two hundred blue jackets and Ward's men, (as the native soldiers above described are called,) he feels quite competent to hold the city against anything that can be brought against it by the rebels.

All the foreigners, trusting in God and the forces, are quite at their ease, and go about their usual duties as quietly and cheerfully as in the peaceful times. The fact is, we are getting quite accustomed to slaughters, dangers and disturbances, and take them as matters of course. The merchants are, however, considerably afraid of Canton piratical men, who are about in great numbers, and some of them have joined the rebels. There are now, October 3, rumors that two or three rebel chiefs are preparing to come with an overwhelming force and try to retake Ningpo. If so, our position here will not be very pleasant.

I learn, on good authority, that active measures will soon be taken to drive the rebel chief from his capital, Nankin. It will be a hard blow for him.

MISCELLANY.

INDIVIDUAL OBLIGATION TO DO CHRISTIAN WORK.

In the growth and advancement of the church, there are continually truths brought out by the hand of God which deserve our special attention. At one time a gleam of light shines around some great principle, and the people of God, recognizing its teachings, gather round it, and are directed and strengthened by its power. It stirs up a new life in the church, and is the instrument of the Spirit of God in securing new victories for Christ.

At another time, words are uttered in the ear of some one who is to stand forth among men as the representative of God —who is to receive a commission from Heaven to change and deepen the current of Divine life in the heart of the world. By this messenger of God the truth he has received is declared with fire to the spirits of men made ready for it, and with renewed strength and life the church strikes deeper its roots, and spreads anew its branches over the earth. When Luther, in his memorable pilgrimage to Rome, heard the unperishing words, "The just shall live by faith," there was, through him, a truth spoken to the world and the church which God has not permitted to die.

There are other times when, slowly, but with gathering strength, convictions are deepened and quickened in the hearts of some servants chosen of the Lord. With prayer and spiritual wrestlings, and deep solicitous concern for the cause of Christ, the necessity for doing some great work takes possession of them. At first the path of advancement is dark, and the weapons required for the conflict cannot be discerned and understood; but that God who never fails his church

always at length opens up a way, and strengthens and prepares armory for the appointed conflict. It was so in the quiet lonely rooms at Oxford, in the middle of the last century, when Whitefield and Wesley were being prepared of God to stir up a new spirit in the Christian hearts and churches of England.

Now we believe we are again approaching such a crisis. During the last century various truths have been rising into prominence, well fitted to animate, encourage, and expand the church; but one especially has come forth into clear recognition, and impressed itself with peculiar force upon the Christian conscience. It is the simple truth, that every member of a Christian church has for Christ some work to do.

There has not been a living church in our time that has not given practical proof of this truth. There has not been a successful Christian achievement in any one of our congregations during the last half-century that has not declared it. Sabbath-school teaching, Christian visiting, tract-distribution, have proved it; the agency of Bible-women in our towns, rising into life and power, has proved it.

We have, therefore, to request our readers to give us their minds for a few minutes, while we show them on what Scriptural grounds this truth rests, and how closely and vitally the church's prosperity is involved in it.

What, we ask, is the simplest, the central idea of a Christian church? It is this: it is an association of living hearts, bound together by the ties of God, for the sake of his work and his truth. It is not numbers, or place, or historical antecedents, or fictions of apostolical succession, or any of the forms of exclusive ecclesiastical pretension that constitute a church; but it is Christian men and Christian women, associated in the name of God because of their common Christian life and sympathies and hopes. It is a union of those who have a common trust in Christ, banded together that they may do his will, and honor and advance his name.

The richest and the poorest, when they become members of the church, alike declare by doing so that they thenceforth give themselves to the service of Christ. To the service of Christ, we say; and what is meant by this? It is of the necessity of service that there be work. A servant is not engaged merely to add to the numbers, the bulk, and the show of the establishment with which he is connected, or to maintain an irreproachable character for idle respectability; but a servant is engaged to do something for that master to whom his services are pledged—to advance his interests, to maintain his rights—to bear, in short, a part and share of his master's work.

This is exactly the position in which, as Christian servants, we all stand to the work and the cause of our common Master who is on high. As St. Paul puts it, we are "laborers together with God," "workers together with Him." We are associated in his church in Christian service, and have, or should have in it, if we be "faithful" servants, one aim as we have one head. That head is the Master we have in heaven, and that aim is the advance of his great work on earth. The great Christian apostle did not recognize as belonging to the Christian calling and Christian service at all those who were merely respectable on-lookers or passive observers.

The same view of this important truth was present to the mind of Christ in the instructive parable of the Vineyard. He gave, we are told, to each man who wrought in his vineyard his reward.—The amount of the reward might be deemed, and was deemed, out of all proportion to the work. But be that as it might, if there was to be reward there must be work—work in the vineyard on behalf of the master. The idlers and loiterers in the market-place had "neither part nor lot in the matter."

The miracle of smiting the fig-tree

tells us too significantly the same truth. Why was the fig-tree smitten? It was not because it was not a beautiful tree; it was not because it bore no leaves, or no blossoms, or no wood; but it was because it bore no fruit. It might have been a very ornamental tree; its foliage might have been very full and very rich; but it was not for show, or wood, or leaves, that the fig-tree grew, but for fruit; and, failing of this, it failed in everything for which it had a place in the world; and the mandate, inexorable and stern, went forth for its destruction.

This, we think, speaks in this matter an important truth to congregations and to individual Christians. The question with congregations, according to this, is not, What number of pews are filled? What number of seats are let? What is the length of the communion-roll? It is not, What is the outer show of life? But it is, What is the work done for Christ? What spirits are enlightened, what hearts are quickened, by the means the congregation puts forth to advance the cause of God? The question with individuals, similarly, is not, Am I a professed member of his church? Does my social status give character to the congregation? But it is, Am I standing forward among the people of God with whom I am associated, as pre-eminently doing Christian work? Am I, by the means with which God has blessed me, showing how I prize my Lord and his cause? Christian readers and Christian congregations! it is service rendered—work done—fruit borne—and not show, and leaves, and inaction, and dead respectability—which is asked from us by God.

The apostle Peter, in addressing his Asiatic converts, puts this in a striking and characteristic light. He tells the members of the church that they are as "living stones, built together to make a spiritual house." Peter had no idea of dead stones, that merely filled space; nor ornamented stones, that merely called forth pleasing emotions in beholders.—What he wanted was life—centres of Christian activity, from which was to go forth a power to revive and quicken the church of God.

And so to every member of our dearly loved churches we would say, realize this conviction, that God expects of you to be a living worker for Him and for his house. Lay hold upon this truth, that God has sent you into the world—given you your position, your means, your bodily strength, your soul, the knowledge you possess of his grace—that you may do for Him and his name some true and genuine Christian duty. Feel assured that you have a spiritual mission in the world; that the vineyard of God is ever open to receive your work; and that only workers are recognized and blessed of God.

In the great Christian harvest-field there is occupation for all. The "harvest" is truly yet "great, but the laborers are few." There is not a home in all our land where Christian work may not be done. There is not a busy city, with its throbbing, fast-rushing pulse of life—there is not a lonely hut on moorland or in glen—where the heart that beats in sympathy with Christ may not find some Christian duty to do. There is not a country parish, with its quiet, peaceful succession of season and incident, where the Christian worker may not help in his or her Master's cause. In the city and the village factory and workshop, and in the several occupations in the fields, may Christian deeds be done, and Christian sympathies be diffused, and Christian words be spoken, and the cause of Christ have among us more of life and power. If we do not labor in our Master's service, it is not because we are "straitened" in the means and opportunities He provides, but it is because we are "straitened" in ourselves.

And now, what is the express work, is it asked, for which we plead? We answer, It is not to do any great thing—to preach to gathered crowds, or to maintain the cause of Christianity in formal debate. No; this is the special business of ministers, prepared by years of study

and training for it. But for our people of varied education and circumstances and position, there is employment of a different but not less honorable, and, in many a case, not less successful, kind. It is to work for Christ, and think for Christ, and speak for Christ, in every-day life. There is no one but has some gift, and there is no one but has some influence; and we wish that gift and that influence in their own sphere, where they will effectively tell, to be dedicated to Christ. We wish parents to instruct their families as they can in Christian truth and Christian duty—to "bring them up in the nurture and admonition of the Lord." We wish young men and young women to assist in our Sabbath-schools; to distribute tracts; to go to the homes of the poor and read to them the blessed Word of God. We wish men and women, rich and poor, high and low, to take an interest in the destitution and distress that may be around them, and by acts of Christian gentleness and kindness to bind our community more together, as one great organization for Christ. We wish, —and, speaking through a 'Missionary Record,' this we would with especial urgency plead—we wish the wealthy to give of their wealth, and the poor to contribute their mite, to spread and to revive the cause of our beloved Lord. In all these ways we desire to awaken and stir up the members of our churches to the consciousness of their privileges and responsibilities as Christian workers.

The church in this land is a great Christian army fighting, if need be, the battles—ever advancing the cause—of Christ. And when has an army success? Is it merely when it has a skilled general? when it has proved and disciplined soldiers? when conspicuous the standard-bearer bears the colors aloft, that every eye may be kindled by the memories they recall? or when, on the march, the echoes of the martial strains fire valor and patriotism in every heart? No, not one of these alone can "turn the tide of war," and crown the land with victory. But it is when one and all—the general in command and the soldier in the ranks—go forward to the field of battle with the invincible determination that on it they shall do their part. And so must we, as churches, as congregations and as individuals, toil and struggle, and do work for Christ, if, in the great campaign of life, we are to be faithful to the Captain whom we serve; and the victory is by us and our churches to be won for Christ.

If there is Christian life in any heart—if there is power in it—it must be working for Christ. It must put this question, How, in my home, in my every day engagements, in my congregation, and in my church, can I do some—it may be unostentatious, but still real and living, work for Christ? And wherever that work can be done—whatever that work is—with glad and willing heart it will be its joy to do it.—*Ch. of Scotland Home and For. Miss. Record.*

SKETCH OF DR. BARTH.

We have heard with unfeigned regret of the death of the late Dr. C. G. Barth, of Calw, in Würtemberg, an eminent man, a devout Christian, and an ardent friend of missions. With a spirit of noble disinterestedness, he loved and honored the work of Christ everywhere, and with true Christian liberality he gave himself unsolicited and, in this world, unrewarded, to aid in its promotion. If he saw that the work was Christ's work, he asked no further commendation of it, but at once held it worthy of his most earnest sympathy, his extensive influence, and his affluent liberality. The American Baptist Missionary Union has to acknowledge him among its munificent benefactors. Deeply interested in the mission to the Karens, he made collections for the work, unsolicited, among his German friends and the friends of Christ in Germany, and transmitted at different times the generous sum of $1,343.80, to be expended by the missionaries in Burmah in aid of the cause. The editor of the "News of the Churches" says—

"No name of modern times occupies so high a place in connection with the furtherance of missions, as that of Dr. Barth, of Calw, whose knowledge of the mission field was immense, and whose Missionsblatt has had a world-wide renown. We gladly copy from the Periodical Accounts of the United Brethren, the following notice of this eminent servant of God:"

"The name of this beloved and honored servant of Christ is doubtless familiar to the majority of our readers; and it is right that it should be so, and that his truly Christian character and his abundant and varied labors should be justly appreciated. By his departure, which took place at Calw, on the 12th of November, the German church has been deprived of one of its brightest ornaments (Dan. xii. 3.) Few individuals of his age have been permitted to exercise so extensive and so beneficial an influence over his fellow-men, and especially over the rising generation, whether in his native land, in Christendom generally, or throughout the wide field of missionary enterprise.

His great usefulness may be said to have been owing, less to his talents or his eloquence—though they were of no common order—than to his expansive Christian love, his lively and steadfast faith, and the unwearied activity of his mind, and industry of his hands. To him labor was always a pleasure, being prompted and sustained by the highest motive, and directed to the noblest object. Simple in manners, self-denying and disinterested in public and private life, eminently social in disposition, and without ostentation or servility, he was equally at home with the great of this world and with the poor of Christ's flock. Beloved and valued by his friends and fellow-servants of every name, he was the delight of the young, to whose instruction and improvement he consecrated the best years of his life, the varied powers of an original and well-stored mind, and the fervor of a heart overflowing with Christian love. Though honored by sovereign princes, decorated with many orders of knighthood, and admitted to the membership of various learned societies, he continued, to the end, the humble and lowly disciple of Christ, as ready to learn as to teach, to receive as to impart some spiritual gift.

To the principles and objects of the Evangelical Alliance he was warmly attached, for they harmonized with his large-hearted Christianity; and he took part in the formation of the Institution in 1846.

Of the work of missions to nominal Christians at home or to ignorant heathen abroad, he was the warm, diligent, and successful promoter. His correspondence with foreign missionaries of various denominations, of whom about a thousand were known to him personally—was as cheering to them as it was profitable to the work in which they were engaged. The Basle Missionary Society and its valuable Training Institution held, as might be expected, the first place in his affection, and enjoyed the largest share of his active service. For forty-two successive years, he was never absent from its anniversaries; on which occasions, as on many similar ones, his interesting and heart-stirring addresses refreshed the spirit and kindled or enlivened the zeal of many. To the Basle Mission College he bequeathed the large and valuable collection of objects of natural history, which he had brought together from all parts of the heathen world. To the Brethren's church he was strongly attached; he loved her doctrine, valued her institutions, and took delight in assisting her missionary work by every means in his power, maintaining a brotherly correspondence with many of her laborers in both hemispheres. A tribute to his memory in a missionary publication, and one connected with the Unity of the brethren, is therefore anything but out of place.

"Of the life and services of our departed friend, the merest outline would be too long for our pages. The following leading incidents of his remarkable career—a career which tends to show how much, under the blessing of God, may be effected by singleness of purpose, force of character, and untiring energy, unaccompanied by any of the advantages which birth, or wealth, or patronage is supposed to give,—may not, however, be altogether unwelcome to our readers.

"Christian G. Barth was born at Stuttgardt, on 31st July, 1799, in humble circumstances of life; but having, by his

talents and industry, at the age of fourteen, won the prizes which entitle a youth to a free theological education, he became a student at the University of Tübingen, in the year 1817—the tercentenary of the blessed Reformation. At this early period he made it evident by his writings, both in prose and verse, that the scriptural truths which that great event restored to the church were the sole ground of his faith and hope. After a tour in northern Germany, he became parish minister of Möttlingen near Stuttgardt in 1824. Here his public testimony and his pastoral labors were greatly blessed; and he commenced the publication of the Calwer Missions Blatt (Missionary Journal of Calw),—the first of a series of valuable and interesting periodicals, by which he popularized the subject of missions, and extended far and wide the knowledge of their progress and results.

In 1838, he resigned his living and removed to Calw, when he devoted his best energies to the German and foreign School-Book Society (or 'Verlags Verein,' of Calw) of which he had been the founder — an institution conducted in the spirit of our own Religious Tract Society. For many years he edited four monthly religious and missionary periodicals. His series of works for the young—of which 'Poor Henry' was the first—are of no ordinary excellence. The 'Bible Stories,' the best known, have passed through 157 German editions, each of 5,000 copies, and have been translated into fifty languages—twenty-eight European, eighteen Asiatic, seven African, two American, and three of the South-Sea Islands. Of his 'Church History' there have been twenty translations.

An object which Dr. Barth had much at heart, during the closing years of his life, was the publication in English of the Calw Commentary on the Holy Scriptures, a work alike sound, instructive, and edifying, of which a translation had been provided through the generous zeal of a foreign nobleman.* The last message which the writer of these lines had the privilege to receive from him, a few months before his departure, had reference to this subject; and the friend who was the bearer of it expressed his belief, that if Dr. Barth could but see the fulfilment of his wishes on this head, he would be ready to sing his *Nunc dimittis*. That pleasure was not, however, to be afforded to him. An affection of the heart had long wasted his strength, though it could neither abate his mental activity, nor quench the fervor of his love to souls. And on the 12th of November, it was the means of translating him to his heavenly rest. He departed gently and peacefully, rich in faith and good works, but ascribing the present salvation he enjoyed, and the future glory to which he aspired, alone to the free and unmerited grace of God in Christ Jesus. His eathly remains were interred at Möttlingen, beside those of his honored mother."

* Translations have been already published in the French and Dutch languages.

DANISH MISSIONARY SOCIETY.

The cause of missions is one of the points in controversy and lines of division betwixt two important sections of the National church of Denmark. One party opposes the sending of missionaries to the heathen. These, however, are not like the "moderates" of the church of Scotland. They are earnest, respectable, religious men; and this opposition does not arise from the negativism of Scottish Moderatism, but from a curiously elaborate, half Popish, theological system, which embraces among its tenets the principle that the heathen, and all others who have not heard the gospel in this life, are to have an opportunity of hearing and embracing it after their death. In contrast with these is another and growing party, animated by evangelical life, who have formed themselves into a missionary society, and are doing their utmost to awaken the church and country to the importance and obligations of the missionary enterprise.

The second annual meeting of this missionary society was held last year in Aarhus, a manufacturing town of seven thousand inhabitants on the east coast of Jutland; and during the four days over which its proceedings extended, was attended by large numbers from far and near. When it was resolved to hold the annual meeting of this year in the small town of Ribe, on the west coast of Schleswig, many feared that the locality was too remote and out of the way to allow so great a number to be present. But their fears were disappointed. Each successive meeting has been more successful than its predecessor. Clergymen from all the dioceses of the kingdom, many teachers, many peasants and their families, and the people of the town and immediate neighborhood, attested by their presence the interest which had been awakened. The large cathedral, said to be the finest in the kingdom, was filled, during the preaching of the missionary sermon, with a crowd such as seldom before had been seen within its walls; and the large hall in which the meetings were held was filled to overflowing with attentive hearers.

The proceedings were commenced on the 30th July with a sermon by bishop Dangaard, from Acts 16: 6—10. Thereafter the audience repaired to the hall, when the meeting was opened with prayer by the Rev. Dr. Kalkar, president of the society, one of the ablest and most prominent clergymen in Denmark, a zealous and devoted promoter of missions. He then delivered a very earnest and suitable address on the encouragements to the missionary enterprise, successfully exposing the objections with which, in Denmark as elsewhere, unbelief and worldliness have striven to quench the first stirrings of missionary zeal, such as that the effort was hopeless; for the heathen were sunk so low, that they could not be converted; and, that civilization should precede Christianity. This occupied the forenoon's meeting; and when in the afternoon of the same day the people re-assembled, Dr. Kalkar submitted a report on the recent progress and present state of the mission in Greenland. Among other interesting circumstances, he mentioned that the translation of the Bible into the language of Greenland has been recently revised by suitable persons, and that the revision is now ready. It appears also that a deputation of visitors is about to be sent to that remote country, to inquire into the state of the ministry. This measure originated in the circumstance that men of feeble attainments and corrupt lives have often been sent as preachers to those forlorn solitudes.

A lively discussion ensued on various important points, such as the desirableness of ordaining native Greenlanders, the relation in which the mission church in Greenland was to stand to the Danish church, and in which the society was to stand to the government. A minister from Copenhagen thereafter gave a sketch of a mission in India, and this terminated the proceedings of the first day.

On the morning of the 31st, the second day, the Rev. Dr. Noerdam delivered an address on the state of religion in Denmark, pointing out many gladdening evidences of advancing spiritual life in the midst of much indifference and infidelity. The Rev. Mr. Vahl, from Jetsmark, in the north of Jutland, craved the attention of the meeting to the spiritual necessities of Danes in foreign lands, especially Danish seamen.

The Rev. M. Mau stated that the Norwegian Missionary Society is trying to purchase property for the mission school in Stavanger, and that a mission ship for sailing between Norway and the mission station among the Zulus in Africa was nearly ready.

Dr. Kalkar then delivered the concluding address, in which he lamented that the Danish church had yet no mission of its own. He mentioned that a great object of the society was to awaken interest in the cause of missions, and that an arrangement had been made for delivering lectures on the subject in Copenhagen during this winter.—*News of the Churches.*

INDIA NOT YET EVANGELIZED.

We have been trying for some years past to spend a portion of the year in itinerating in the district. Our preachers are engaged daily, morning and evening, in preaching at the different stations in Serampore and the neighborhood. In the cold weather of 1860–61, they went on a tour inland. Starting from Serampore they went almost in a straight line across the Zillah Hooghly. They penetrated about fifty miles inland, branching off from the main line in various directions, and preaching in every village to which they came. This year they have spent the months of February and March in a similar visit; but they crossed over the river and went through the district on the opposite side. They went through a very considerable extent of country. Following the course of the principal stream, they occasionally left the boat and went inland for two or three days —returning to the boat and resuming their journey. On neither occasion did they go further from Serampore than sixty or at the most seventy miles. Every where they report that they were gladly received. But perhaps you will scarcely believe it that within so short a distance from the place which was so long the headquarters of the mission, and from which so many have been sent out to preach the gospel, they found village after village where the name of Christ had never been preached. So far as they could gather from the inquiries they made, they were the first who had ever told the people there of the love of God in Christ. The mere fact is one that speaks volumes about the want of laborers in India.

It sometimes strikes me that the churches at home need to be reminded that India is not yet evangelized! I remember when a child reading the missionary reports, hearing of the preaching in so many places, the eagerness of the people to hear the word, and the number of conversions. I remember that when I heard these things I used to fear the whole of the work would be done before I was old enough to go out and help. The generation that were children then are the men and women of the present time; and if they had the same feeling as I had when a child, it no doubt has grown with their growth and strengthened with their strength. And as they have not been brought face to face with heathenism, to see what it really is, it is probable that they believe that idolatry is almost at an end. Many circumstances, too, would tend to strengthen such a conviction as this. It is undeniable that Christianity has made progress. Directly and indirectly large blessings have followed the preaching of Christ's gospel. Upon this progress the friends of missions delight to dwell. The number of converts, their consistent steadfastness in the midst of persecution of no ordinary kind, the willingness of the people to receive tracts and to listen to the preachers, the evident loosening, at any rate in our large towns, of the bonds of caste, the spread of English education and of western civilization, all these things and many others of the same kind, are looked upon as so many pledges of the ultimate triumph of the truth. And rightly so too; no one can think of these without being grateful to God for the blessings which they really are, and for the hopes which they encourage. But my fear is that through these successes and blessings being so much spoken of and thought about, people have begun to think that the ultimate time has come, and that instead of these things being the rare exception, they are the rule.

Again, many years ago it was the custom of speakers to talk so much about idolatrous festivals, that the Christian public had to listen to the same tales and descriptions over and over again. No wonder they got tired of them, and the descriptions soon ceased. The present generation remember hearing them in their childhood; they don't hear them now; and the natural conclusion is that the festivals themselves have ceased. So that I verily believe from what I can remember of my own impressions previously to leaving England, and from what I can gather

now, the common opinion is that idolatry is almost at an end. I have thought, therefore, that it might not be superfluous or uninteresting if I were in a few words to describe one of these festivals that actually took place only last week here.

Bathing of Juggernaut.

The Snan Jatra, or bathing festival, was held on the 12th of June. As Mr. Page and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. The morning was very threatening, and about ten o'clock very heavy rain began to fall; and at intervals throughout the day the showers were very copious. We went out soon after ten, and found a considerable number already assembled. Our first preaching station is at the corner of the road leading to the Johnnugger village, where the boy's vernacular school was formerly held. Two or three of our native brethren were there, and Mr. Robinson. The house or rather shed stands just at the junction of three roads, along the principal one of which all the people who come from that quarter must pass; and as it stands a little back from the main road, apart from the great noise and confusion prevailing through the whole of the day, it is a favorite preaching place, and crowds gather round it all day. One of the native brethren is preaching as we enter. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. Young children, and men and women tottering with age, are there. Let us walk along the road with the multitude, and observe the scene as we go.

On both sides rude sheds have been run up, in which almost every conceivable thing is sold. Fruit, fish, vegetables of all kinds, brushes, combs, rings, toys, pictures of the very rudest description, uncouth shapes of animals fashioned in mud and painted in blue, green, red, yellow, or any gaudy color to catch the eye, all these things abound. Here is a blind man, whom we recognize as having been a regular visitor for years. Sitting down by the road-side, he holds out his hand and sings some mournful ditty, and calls on the passers by to pity his state and for the sake of Juggernaut to help him. Some put down a little rice before him, others a few cowries, and some few throw him a pice or two. Here is an image, another of their gods, set upon a small, impromptu altar, and covered overhead with a screen of calico. A brahmin stands by the side beating a gong and calling for offerings; the multitude passes by scarcely heeding, and some few only seem to have piety or care enough to offer a little. And although by the end of the day a rather large heap of rice may be seen and several pice be counted before the images, yet it is by no means so much as a stranger would suppose would be given to the deities.

Here is a group of singing men and singing women, with cymbals and tambourines, playing and dancing, while every now and then between the trees and a little off from the roads we catch a glimpse of temporary places erected, and hear the sounds of music and dancing. All seemed glad and joyous, but it is with the revelry of hell. Licentiousness and profanity, that we can scarcely imagine, reign there. We pass by one of the great temples, and soon are at the entrance of the Christian village. In the distance stands the chapel, and close by a plain shed, where there is another body of native preachers, lifting up their voices in the midst of the universal wickedness, on behalf of righteousness, temperance, and the judgment to come.

Let us go inside and listen. The crowd stands outside, listening very patiently and attentively; they are not at all angry as they hear the evils of their system exposed; they laugh at the exposure of the vices and follies of their gods; they devour every word that is said, and appar-

ently quite agree with all the preacher says. He finishes, and then Mr. Martin speaks. As he is speaking, the crowd in the road thickens more and more; the excitement increases; and there rushes along the road a body of lattials, or club-men, preceding one of the great men for whose arrival the priests wait. In a moment the throng around the preaching station joins them, and not a man is left. The excitement is so great that the preaching must stop for a time. So we go out too, to observe what is going on. We push on with the stream. The shops still continue. Here is a batch of what we call "Ups-and-downs," so common to an English fair. They are all still now, though they have been and will be busy enough. How dense the crowd is! We can scarce push our way through. A drizzling rain is falling, but there is no room to keep an umbrella up.

To our left is Juggernaut's car; all around are men, women and children, packed as closely as men, women and children can be. Look down the road, to the left and right. As far as you can see, nothing but a waving sea of heads. Every tree is filled with human beings, and every house-top is covered. Perched on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, misshapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; and lest the heat should overcome him, one stands behind with a large fan, made from the palm leaf, and fans him gently.

And now what do they wait for? For the great man to come, to give the order to proceed. Ah, here he is. A larger crowd of lattials—a fiercer rush—the dense multitude opens—the great man passes—the gap closes up, and all wait in expectation as before. Flowers and fruit are thrown up as offerings to the god. Suddenly there is a stir among the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, "Hurree Bol! Hurree Bol!" Victory to Juggernaut! Victory to Juggernaut!

O you want to see a scene like that, to know what Paul meant, when his spirit was stirred within him as he saw the city was wholly given to idolatry. Without exaggeration there must have been at least 40,000 persons gathered together, and gathered together not for the purpose of the fair, but to do honor to Juggernaut. Do you ask when this was? In this present month and year, June, 1862. Do you ask where? Within fifteen minutes' walk of the place where Carey, Marshman and Ward labored for years—of the place which was for so long a time the headquarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eyesight of the Christian village of Johnnugger, where a congregation assembles every Sunday, and where services are regularly conducted.

It has struck me that a plain statement of facts like the above might remind some of our friends at home that notwithstanding all that has been done, and all the blessings that have been given, the work in India is as yet only begun.—*Eng. Miss. Her.*

NARRATIVE OF A CONVERT IN INDIA.

Murree, Punjab, 14th July, 1862.—The young man, Mulaim-ul-Din ("gen-

tle in religion"), has at length witnessed a good confession, and been admitted into the church by baptism.

It now devolves upon me to give you a short account of the remarkable history of this convert, in order to deepen your and our gratitude to God for his goodness to us, in making us the instruments of good; and to stimulate our praise for the wonderful things which He hath done.

Mulaim-ul-Din came to our school when first it was opened on our arrival in March, 1860. His great desire was to acquire the English language, with the view to temporal or worldly advancement. At that time his contempt for Christianity was extreme; he resisted the gospel offers from the bottom of his heart. He read the Scriptures both in the vernacular and English, because it was the rule of the school, not from any desire to know their precious truths. When the chapter was explained to him and his class-fellows by Mr. Paterson or myself, he was the foremost in cavilling and seeking to undermine the truth. He was very bitter in discussion, and surpassed all in opposition, even when he perceived the reasonableness of what was advanced. While others were constrained to admit the correctness of our arguments, he remained silent, and generally prepared himself with another objection on the following day.

This state of matters continued till about ten months ago, when he began to search the Scriptures, and other tracts and expositions which from time to time we put into his hands. He continued to inquire in this way for six months, but gave no indication to us that his heart was being at all influenced by the truth; indeed, our impressions from his manner and bearing were the reverse of favorable. We had all but concluded that his heart had become harder under the hearing of the gospel.

We were glad, however, to learn that our conclusion was at fault. Early on a Sabbath morning, about four months ago, while I was walking about the mission-house, I saw Mulaim-ul-Din passing from his village on his way to the school for the morning service. As he and I were alone, I had a very suitable opportunity for probing him as I had frequently done before. His reply, after some questioning on my part, was, "My heart is turning to God." This answer, as you may well imagine, awakened feelings of deepest gratitude in our hearts. As I was in want of a teacher for the orphan boys, and I knew that he was well qualified for the position, I asked him to come and undertake this work, and I would have constant opportunities of instructing him in the way of life. He did so, but not without resistance on the part of his parents, who interpreted his residence on the Padre Sahib's compound as ominous of an unfavorable change.

From this time he read the Scriptures, and had religious conversation with me for hours daily. He became entirely convinced of the truth of Christianity. He knew well that in Mohammedanism there was no way of salvation; but he could not bring his mind to an open confession of his conviction before the world. He clung to the idea that, if he preserved that truth in his heart, it would save his soul, although he did not confess it openly —an idea which is very common among the higher class of natives. It was at this period that he began to pray in the name of Jesus Christ. For some time previous it had been his custom to pray to God (without taking the name of Mohammed) to give him direction. I pressed him with the consideration that he had nothing in himself to recommend him to God's favor, and that God had declared in his Word that He would only accept of services and prayers when offered in the name of Christ. This, by God's blessing, prevailed with him, and he began to pray through the merit of Christ. The result of this was a deeper conviction of the truth of the gospel, and a desire to confess it before the world.

From this period up to the time of his baptism, he continued steadily to advance

in his desire to know more of the gospel, and to feel more of its power. The native Christians in connection with our mission were very much stirred up in their appreciation of the riches of the gospel, and their zeal for its diffusion. The sight of this made a great impression upon Mulaim-ul-Din. One month previous to his baptism, he arrived at that point that he was willing to leave father and mother for the sake of the gospel. This was the last difficulty which God's grace enabled him to surmount; and in his case it was a peculiarly severe trial. His father is an old man—formerly of respectable position unter the Sikh rule, now in indigent circumstances, and dependent upon Mulaim-ul-Din for his support. There are, besides him, three children, but all in childhood. This made the separation all the more bitter: not that he had any idea of abandoning his parents; on the contrary, his resolution to support them was only strengthened by his acceptance of Christianity; but he knew their prejudices, and the superstitious feelings of his villagers, who seek to impress his parents with the idea that to take money from one who had denied the Moslem faith would be a grievous sin.

Notwithstanding all these things, he resolved to declare himself a follower of Jesus, and requested, about a fortnight previous to his baptism, that he might be baptized. As his intention became known, the opposition of his parents and friends was most severe, and his triumph over all most wonderful. To give you an instance: One of his old class-fellows came and said to him, "If you want money, name the sum; if you want a situation, take mine" (it was worth eighty rupees a month); "If you want a home, there is my house in the city at your disposal." He was enabled to withstand all, and to declare to him also his duty with respect to the gospel, that he too should receive and obey it. Whereupon his friend left him, with the desire that he would "never see his face again." Mulaim-ul-Din's parents came to my compound. Their appearance was wretched in the extreme; with soiled clothes and haggard countenance they cast dust upon their heads, and entreated him by every consideration to go with them. When this failed, they threatened to hang themselves, and his aged father actually attempted to do so in his village. His villagers came and represented to him the dreadful state of his parents in most harrowing terms. In spite of all such attempts, however, he remained firm, remembering our Master's words, Matt. x: 37,—"He that loveth father or mother more than me, is not worthy of me."

As the day of his baptism approached, and the opposition of his friends thickened around him, he became the more strongly fortified in his resolution. The baptism took place in presence of all the native Christians, the elder of the orphan boys, the inmates of the Christian village, and the scholars. A sermon was preached by Mr. Paterson, from Acts viii: 27-39, as introductory to the solemn ordinance. Mulaim-ul-Din then read the confession of his faith. I shortly admonished him of the nature of the ordinance, and the vows which it imposed upon him. After baptism, I brought in review before him several passages, showing the duties incumbent upon him with reference to his own progress in grace, and to his endeavors in behalf of his heathen countrymen; the promises upon which he must rest; the warning of persecution and trouble which await him in life; and the reward which is prepared for him after a life of faith and usefulness, "Be thou faithful unto death, and I will give thee a crown of life."

Thus passed off what may be called one of the greatest days of our life, and certainly the greatest event that has yet happened in our missionary career.—Never did we sing Psalm ciii.—"Bless the Lord, O my soul, and all that is within me, bless his holy name,"—with a deeper realization of its beauty than we did on Sabbath the 29th of June.—*J. Taylor in Church of Scotland Home and Foreign Missionary Record.*

GOVERNMENT AND MISSIONARY EDUCATION IN INDIA.

"The following figures show at a glance how many children are educated by the State, at a cost of £250,000, and how many by missions, at a cost to the State of only £16,500. There are in all thirty millions of children in India who should be at school. Of these, missionaries educate 100,000 and the State only 127,513. These are the details. For missionaries—The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist Mission, 2,500; and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8,593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8,301; and in the North-west Provinces, 2,944 schools and colleges, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges, and 127,513 scholars. These figures are unanswerable.

Let us have free trade in education: let missionary schools have grants from the State in proportion to their numbers and standing."—*Friend of India.*

CLAIMS AND ENCOURAGEMENTS TO EXTENDED EFFORTS IN MADAGASCAR.

The following interesting particulars afford conclusive evidence of the gratifying state of Christianity in the island, and the urgent demands for yet more extended labors, not only in the capital, but in remote parts of the country with which we have been hitherto unacquainted. The various statements subjoined are selected partly from letters from Mr. Ellis, dated September 26th and October 6th, and partly also from his journal. These documents occupy many sheets, and the particulars which we now give are selected from different parts of these extended communications, and classified in order to render them more intelligible and interesting to our readers.

Encouraging State and Prospects of the Mission.

"I can only state that everything connected with the progress of religion among the people, is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province.

"I have also received visits from Christians who had come from Vonezongo to the coronation. They were anxious to obtain copies of the Scriptures. Received a letter from the Christians at Fianarantsoa, stating their wish to see me, and their urgent want of Bibles. There are several communicants at this remote military post, which is in the Betsileo country, seven or eight days' journey from the capital, and I have been told that there are there some hundreds of professed Christians. I hope to be able to go and see them.

"I received a visit yesterday (Oct. 5) from another party of Christians, far to the south on the east coast. The Hova officers at the military post have been the Evangelists.

"I went with the missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or native dresses, and their calm, quiet, cheerful aspect was deeply affecting. More than once during the service I was almost overcome by my feelings; especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of his gospel. I could not help exclaiming more than once to the missionaries, 'What hath God wrought?' They were all much affected, and said they never expected to witness such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analakely, and one of the pastors of Ambotonokanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not had time for more than a cup of coffee before I went.

In the afternoon I went to the service in the king's house as usual. His majesty had sent a message to say that he wished the service to be as usual, though he could not attend, as a meeting had been appointed with the French Commodore. The general and other officers, together with the missionaries, had assembled, when the king came in, and after shaking each one by the hand, apologized for being obliged to leave us. We then proceeded with the service in the usual way, and after a short address in Malagasy, I preached from, 'I will be as the dew unto Israel,' closing with an address in Malagasy. The missionaries then took refreshment at my house, and we spent this, our first Sabbath evening passed together in Madagascar, in devotion and reading the Scriptures.

Favorable Reception and Gratifying Prospects of the Newly Arrived Missionaries.

"August 30th.—The king sent off early in the morning four officers of the palace to welcome the missionaries, and conduct them up to the capital. General Johnstone called and said he would go with me to meet them, and Captain Anson also went to invite them to take refreshment at their quarters. The Christians were busily preparing their houses for them. They had made them look very comfortable, and had provided a most abundant supply of provisions. I went to the brow of the hill, and saw them in the distance. We descended, and at the bottom of the hill on which the city stands, met and welcomed them—that is, the first detachment of their party, consisting of the two married couples and Mr. Stagg. I hastened to prepare them some tea and other refreshment, after which they appeared quite recruited, and pleased with their accommodation.

"I saw them again early on the following morning, the Sabbath, when all but Mr. Davidson, who had been ill, went with me to Analakely, where above one thousand persons were assembled for worship, whose countenances brightened as we entered. When I introduced the missionaries to the king and queen, they both expressed themselves much gratified by their safe arrival, and by the prospect of instruction and improvement to their people. They also expressed much pleasure at the arrival of English ladies, and more than once said, 'May God bless you, and preserve you in health and comfort here.' The General and the other English officers also publicly congratulated the missionaries on their arrival.

"September 4th.—Accompanied the missionaries to the prime minister, who received them very courteously, and expressed himself much gratified at their arrival. He inquired about the respec-

tive branches of improvement which they would endeavor to promote among the people. He expressed his wish to give Dr. Davidson a house for his residence, and another house close by for a hospital, and to render him every possible assistance in his work. We thanked him for his kindness, and when we left, he sent his aid-de-camp with us to show us the premises, which consisted of a spacious court or compound now occupied by the houses of the minister's dependents, which he said would be cleared for the erection of a house and offices for the doctor. The site and space appeared most eligible. The residence is in the midst of a dense population, easily accessible to the missionaries and the chief nobles of the capital. I cannot but feel grateful to the Most High for this fresh evidence of his favor toward the mission.

"5th.—After the king had read in the Bible to-day, Mr. Toy, who had accompanied me, and who is acquainted with singing by notes, exhibited his books, and the modulator or key to the new mode of singing on Mr. Curwen's plan. He explained the new method of notation, and sung several new tunes. The king sent for his best singers, and they were all delighted with the simplicity and distinctness of the new mode. The king expressed his wish that Mr. Toy should come and live near him, and be the minister at Ambohipotsy, and that Mrs. Toy should teach the girls needlework, &c.

"6th.—Mr. Stagg, who had been ill with the fever, came to see my school, and was pleased with the attention and attainments of the pupils. I afterwards introduced him to the king, who made many inquiries about the progress of education in England, and seemed interested in the accounts of the efforts to raise the education of females, and promote the welfare of women by extending the range of their occupation. He showed Mr. Stagg the school house, built of stone, where his band was practising on the instruments sent from England. I have learned that the king is prepared to give orders for school houses to be erected in the villages of the province, and to extend education as widely and rapidly as possible.

Interesting Traits in the Character of Radama II.

"I hear continually of the great clemency of the king, and am not surprised at the affectionate feelings with which he is regarded by the people. I have been told by an officer who knows him well, that, while prince of Madagascar, he used to be deeply affected at the suffering and misery inflicted on the people, and the false promises by which they were often ensnared to their ruin. Some officers, his most particular friends, have told me of many of his attempts to mitigate the severities of the late government. They said that when they first united themselves with him he said, 'Our great object must be to lessen the sufferings of the people, to prevent unjust accusations, and undeserved and excessive punishments; to rescue, if possible, those sentenced to death, and to do all we can to save the lives of the people. God will help us; for it is right to do it, and God will protect us.' In carrying out these purposes of justice and benevolence, they had often been in great danger, but had never been apprehended. The prince said also, 'We must study the customs, the feelings and the habits of the people, that, while we try to do good, we may not be entrapped and put to death. We must not make any boast or stir about what we are doing; let the people find out what our motives are by our doings. We must always do good—all kinds of good.' These officers said that, by night and day, in darkness, storm and rain, the prince would be with them, sharing all their dangers, never deterred by any difficulty from either going to the high authorities and pleading for the prisoners and the oppressed, or to favor the escape of others who were sentenced to death. His great wish was that the people should be free, enlightened and prosperous. He had, therefore, on his accession to the throne, recalled all from banishment, abrogated all cruel laws, given liberty of conscience to all, set free

all the prisoners taken in war, and sent them home with presents.

"I am much struck with the increased sagacity of the king, with regard to any public measures submitted to his consideration, and with the progress he has made since my last visit, in general information and in the power of judging of men and things. His cordiality to myself is unabated, though it is often severely tested.

"When the French and English embassies were on their way to the capital, it was announced to the king that General Johnstone, the head of the latter, had set off from Tamatave, and was coming to put the crown on the head of the king at the coronation. The king said, 'The French say they are to put the crown on my head; now the English say they are coming for that purpose. They cannot both do it; for I have not got two heads for each of them to crown. Go and ask my father, Mr. Ellis, what I am to do.' I was obliged to attend this summons. Though very early in the morning, I found the king as usual consulting with some of his officers, as he rises early and transacts a great amount of business before breakfast. I endeavored to explain the mistake which had arisen from the expression, '*assist* at the coronation.' But I also said I thought the coronation was a great national act, appertaining in its responsibilities to the Malagasy alone, and should from first to last be performed by themselves. The king said that was his own view of the transaction, and that as he had received the authority he exercised by inheritance, he should assume the symbol of it neither from France nor England. The secretary afterwards told me that the king had decided to take the crown and place it on his head himself.

"The king appears deeply sensible of the respect due to religious observances, and is keenly alive to impressions of compassion or kindness; as for instance, when the letter from Queen Victoria was presented by the embassy, the broad, black mourning border seemed to affect both king and queen with a kind of tender reverence; yet, with the constitution of a southern clime, he is easily excited to a kind of exuberant vivacity. When, during a conversation we had lately in presence of the queen and others, some comparisons were drawn between the compassion of Queen Victoria towards the poor and afflicted, and his own kindness to the persecuted Christians, the king looked to me, as if for my approval. I said he had, in many respects, 'all that could be desired by a people in their king.' He looked grave, and said, 'Mr. Ellis knows what is in my heart; he knows that I desire to know and serve God. I pray to God to enlighten my mind, and teach me what is right, and what I ought to know and do.' The company appeared all very much interested in these remarks.

Expression of Respect and Affection from the Native Christians to the British Embassy.

"On the arrival of General Johnstone and the other officers of the embassy, the Christians came to ask me to go with them to pay what they considered a suitable mark of respect to the General. On reaching the place, I found a fine fat ox standing near the door, which they had brought as a present. I explained their object to the General; and when, accompanied by the bishop of Mauritius and Captain Anson, he appeared at the verandah, Rainimarosandy stood forth from the native pastors and other Christians that formed a crowd in front of the house, and in a brief, sensible speech, expressed, on behalf of the Christians of the capital, the great satisfaction which the arrival of the General and his companions from England, the land of their earliest friends, had afforded them. He said they felt, after the kindness shown them, that they were regarded as friends, and were bound by new ties to their friends in England. That, following the customs of their country, they had brought the present of an ox (to which he pointed), of which they begged his acceptance, as an expression of their gladness in see-

ing their friends and the friends of Radama among them. The General made a very appropriate acknowledgment, to which the bishop added some equally appropriate remarks, both which I interpreted, and the parties then separated with mutual pleasure. There were many men of rank among the Christians present, who had worn the heavy chain in prison and in exile, who had drunk the tangena, who had been doomed to death themselves, or had lost, for their faith in Christ, their dearest earthly relatives; and there was on this, as on all similar occasions, a reality and heartiness in their words and demeanor that seemed to make a deep impression on the minds of the visitors, even on those that made no pretence to religion.—*Lond. Miss. Chron.*

MISSION TO THE MOSQUITO INDIANS.

The Jamaica Church of England Home and Foreign Missionary Society, in its first annual report, recently published, proposes to establish a mission among the Waikna or Mosquito Indians in Central America. The following is an extract from the report.

"Stretching northwards, from the harbor of San Juan de Nicaragua, the territory of the Waikna or Mosquito Indians extends for a distance of 300 miles, presenting, in consequence of its long line of coast, every facility of approach, and offering to the benevolence of missionary enterprise a population of 100,000 persons. Most pitiable is the condition of these neglected people. Little children murdered in their infancy, because of some seeming natural defect; aged parents, and the suffering sick, forsaken, and left to perish, alone and unheeded! Such are the practices of a nation who are living within a short and easy voyage from Jamaica."

The race is so sunk in darkness and ignorance, that they have not in their language a name even, whereby to designate the Almighty Creator.

"Hating the Spaniards, in consequence of the traditions handed down to them of ancient enmities, and of the fearfully cruel attempts at the subjugation of their country, killing every individual of that nation whom they may happen to meet, as an action most meritorious, they have, on the contrary, the greatest respect for the name and person of an Englishman, and may thus be said to invite us to convey to their benighted land the glad tidings of the gospel."

For several years, between the years 1740 and 1750, the Society for the Propagation of the Gospel maintained both a missionary and a catechist on the Mosquito shore, as may be seen from the published records of the society. Shame that they should have been ever withdrawn!

"Instead of establishing a mission on any part of the coast, chosen at random, the wisest plan would appear to be that of commencing the work at Greytown, which lies at the southern extremity of Mosquitia, and thence to extend operations as opportunities may present. It is well for missionaries, who are seeking the conversion of a people so unsettled in their manner of life, and so easily influenced by accidental and even trivial circumstances, to have some particular place whereto they may occasionally resort, in order to recruit their strength, and remodel their plans for the future. From a neglect of these measures perhaps it was, that a Wesleyan mission, which was attempted some years ago at a distant settlement, could not maintain its position.

"There are many English at Greytown, which is visited every month by one of the royal mail steamers. These residents have erected a small church, and the public services of the church of England are read twice every Sunday by one or other of their number. There is a hope that, by application made on the part of the residents to Her Majesty's Government, a chaplain may be sent out, the half of whose salary would be provided for on condition of the remaining moiety being raised. Should this be accomplished, the funds of the Jamaica Church of England Home and Foreign Missionary Society might be usefully employed in sending out some schoolmasters to Grey-

town, in order that, while instructing the children of the neighboring Indians in English, they might themselves take the opportunity of learning the Waikna language, and thus become fitted for afterwards carrying the knowledge of the true God and the glad tidings of salvation farther into the country."

We believe that at Bluefields, the residence of the king of Mosquitia, about sixty miles north of Grey-town, there is, at the present time, a missionary of the Moravian body, standing alone on a coast more than 300 miles in extent.

Mr. Hoch, a Moravian missionary, residing on Corn Island, Mosquito Coast, the person above alluded to, under date of Nov. 29, 1862, gives in the "Moravian" the following additional particulars.

It has pleased God to encourage us by giving us several new members; and we are glad to see that the prejudice against our mission is subsiding, and that more confidence is shown us.

But what particularly animates us missionaries in general, is the circumstance that our work, in view of the political state of the country, is upon a firmer footing than we had dared to hope. An occurrence at Bluefields served to show this, both to friends and enemies.

One of the German immigrants of whom I have spoken in former letters, suffered his animosity to the church and gospel to carry him so far, that he persistently disturbed the public Sunday services by discharging his gun quite close to our sanctuary. The missionaries and inhabitants lodged complaint with the magistrates, who cited him to appear before them, which he refused to do; appealing to the British consul, and fleeing to the house of an Englishman, who would not deliver him up. Thereupon the missionaries, as they could not find sufficient protection in the discharge of their ministerial functions with the magistrates, petitioned the British consul at Greytown to afford them their legal rights, stating that they would be compelled to discontinue the public services until these were granted. We were fully authorized to do this; for previous to the beginning of our mission in this unsettled country, in the year 1849, the brethren Pfeiffer and Lundberg received a document from Lord Palmerston, to the effect that we and our work should be under the protection of the British crown.

Dr. Green, the consul, came up to Bluefields by the next mail-boat, and in public sharply reproved the offender, as well as the Englishman who had protected him, threatening the former with transportation if he gave any more cause of complaint. On this occasion the consul further stated publicly that the Moravian mission here is under the protection of the British crown, and that if the local authorities could not uphold the missionaries in their rights, he would do it. This has helped us very much among the people. But we do not trust in man, or make flesh our arm; we put our confidence in the Lord of hosts.

Hoping that better times are in store for our mission, we earnestly request our friends to remember the work in their prayers. We on these outposts will gladly fight the battles of King Jesus against the common enemy of mankind; but let those who tarry by the stuff aid us by their intercessions.

THE HOPEFUL PROSPECT.

Amid much that is dark, and surrounded by scenes of peril and trial, we may yet look out upon the great field of Christian labor, and feel that the signs of the times are giving promise of good. In all the history of the past, the church has never had so much to encourage her. God's people have never seen so much to strengthen their faith, and to call forth their full and united efforts for the extension of the kingdom of Christ. The Bible is now translated, and is waiting to be sent to every creature with all its precious messages of mercy. More than forty-eight millions of copies of the Holy Scriptures have been published during the present century, which are being circu-

lated, not alone by all the varied agencies in Christian lands, but by more than sixteen hundred missionaries, and more than sixteen thousand native preachers and teachers, who have been converted to God and educated for his service from the midst of heathen degradation. Divine Providence has in the most wonderful, and often in the most unlooked-for manner, removed out of the way obstacles which seemed to be insurmountable in the progress of Christian missions, so that there is now free access to every part of the heathen world. The silence of the remotest sea is now broken by the plash of the steamer, the herald of civilization and the agent of Christian nations in bearing their influence to every land and nation. Commerce and the intrepid zeal of science have broken in upon African wilds and Asiatic solitudes, and opened to the world vast regions, peopled with teeming millions which have been hitherto unvisited and unknown. The walls of China are broken down, Japan is opening to the gospel, Africa is already feeling the influence of commerce in elevating her people, and is opening vast mines of wealth hitherto unknown, which will attract to her shores not the ships of the slave-trader, but merchant fleets, engaged in honorable and civilizing traffic, under whose influence that mighty continent may regain her ancient prestige, when Carthage was the empire of commerce, and Egypt the mother of science. Mohammedan prejudices against Christian nations are fast giving way before the influence of national intercommunion; and the fierce fanaticism with which the Turkish, and Persian, and Moorish nations have met the advances of Christian kindness and courtesy, is yielding before the advance of light and truth; while amid the millions of the Papal world there is going on a wondrous change, which is rapidly opening their minds to the blessings of civil and religious liberty.

And when we turn from these evident indications for good, as found in the wonderful openings which God's providence is making for the advance of Christian missions, we find that while the church by no means comes up to the full measure of its strength and duty, yet the last fifty years have witnessed a most wonderful and gratifying progress in this direction.

Much as men who are disposed to look at the dark side may declare that the world is only growing worse—who would be willing to blot out what has been done, and return to the position which the church was in at the commencement of the present century? Who can trace the progress of modern missions from the hour when the little band of youths at Williams' College began to pray for the conversion of the world, and consecrated themselves to the work of preaching the gospel to the heathen until the present hour, and not feel that the Lord hath done great things for his church? Long before that time, indeed, had the seeds been planted, and were already germinating and shooting upward and giving signs of a coming harvest.

We may trace the great work back to the glorious revivals which crowned the last century, and which marked the beginning of the present. From that time it was evident that the spirit of missions was awakening throughout the church. Early in the history of our own beloved Zion we find the principle taking deep hold of the minds of her ministers, that the work of preaching the gospel to the heathen was the work of the church; and although in those days of small things it was evident for a time that there must be a union of all evangelical Christians for the furtherance of the cause—yet that great principle was never lost sight of, and is now manifest, as we see every great division of the church assuming this work for itself and identifying it with its most cherished movements and operations. And as we go back to the early history of the missionary work, and follow down these few and feeble streams as they enlarge and multiply, and widen and deepen, until they have become a mighty flood, bearing on its bosom the blessings of the gospel to almost every land, who shall either despise the day of small

things, or doubt that the church has made encouraging progress since it first entered in earnest upon the fulfilment of Christ's command, "Go preach my gospel to every creature!"

It is not alone upon the arrangements which are made to send out Christian ministers and teachers to the heathen that we are to look, when we would make an estimate of what is now doing for the conversion of the world. This is but a part of the vast system of agencies which God is using for the accomplishment of his purposes and the fulfillment of his gracious promises.

His armory is full of weapons for the destruction of his enemies. His providence has most ample resources for the enlargement and upbuilding of his kingdom. We are not to expect that the institutions of religion will be planted in any nation simply by a few isolated missionaries. God did not so build up his church in Canaan, but sent there a whole colony that had been fitted for their work amid the discipline of Egypt and the wilderness. He did not so plant his church here; but brought hither his people from the shores of the old world, where he had prepared them for their work by trials and persecutions. And do we not see this same process going on, by which our Pacific coast has been filled with churches and Christian institutions, and Australia is becoming the home of a vast Christian population, and parts of Africa are already rising to the dignity of a free and enlightened country, with all the institutions of our holy religion diffusing their influence far and wide. And it may be that the multitudes which God has been bringing to our own shores are, in his time, to be sent forth with all the institutions of the gospel that they may make some other lands, now sitting in darkness, the home of the church and the dwelling place of the Most High.

And then again, God is evidently intending to make the great machinery of commercial enterprise tributary to the upbuilding of his kingdom. It cannot have escaped the student of prophecy that many of the exceeding great and precious promises which refer to the latter day glory, connect with it the sea and its inhabitants. As the church is pointed to her future greatness and glory, she sees the wealth of the nations poured at her feet, and lending her their aid.

But with the multitude of the camels of Midian and Ephah, she beholds the abundance of the sea converted unto God, while the ships of Tarshish come first to bring her sons from far, their silver and their gold with them. And as the providences of God are unrolling his plans, it is evident that he intends to use the sailor as one of the foremost agencies in extending his kingdom. More than three millions of men, chiefly the representatives of Christian nations, are doing business upon the great waters. With an increasing interest and zeal the church has been turning her attention to this once neglected class of men, and the results of her labor are already manifest. The voice of prayer and praise now ascends from many a ship that spreads her sails to the ocean breeze, and thousands of men are going forth to distant lands upon the peaceful errands of commerce, who are carrying with them all the warm and generous impulses of the sailor, and the manly and unselfish devotion of those whose hearts have felt the love of Christ, and the power of his Spirit; and their influence is felt for good wherever they go. Some of the most encouraging and hopeful aspects of the missionary work abroad, are connected with the fact that so many pious sailors are now representing Christian nations upon heathen shores. Those who have studied most the indications of Providence, and who have most thoroughly understood the character of the Christian sailor, have most wondered that the church has been so slow to enter upon the work of caring for those who go down to the sea in ships; and of using with them the means that under God may be blessed to their conversion to Christ. The amount of good already accomplished by the scattering of Bibles and tracts among Catholic and pagan nations through the

means of seafaring men, whose hearts are full of love to Christ, can never be estimated until the records of time are reviewed in the light of eternity.—*Dr. Rockwell in For. Miss.*

DEFICIENCY OF THE CHURCH.

The church, as a whole, is very far from grasping the great idea of giving to the cause of the Saviour. She does not give as she ought to give. She does not give in proportion as God has prospered her members. Of this sin the church has to repent, or God will chasten her. The church that stands in view of the harvest-field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the divine displeasure.

—*Home and For. Record.*

DONATIONS.

RECEIVED IN JANUARY, 1863.

Maine.

North Livermore, a friend of missions 4; East North Yarmouth, A. B. Torrey, for Bibles for the Karens, 2; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., of wh. 5 is fr. Mrs. Kennedy, for Bibles for the Karens, 17; Rockland, "a departed mother" 2; Fayette, ch. 5; 30.00

New Hampshire.

Nashua, 1st ch., "a disciple" 50.00

Vermont.

Williamsville, Rev. P. Howe 10; Burlington, ch., E. A. Fuller tr., mon. con. 25.88; Mt. Pleasant, four friends, of wh. 5 is tow. the sup. of Too-sai, and 22 tow. the sup. of Sau Er, nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, 27; Windsor, ch., quarterly contrib., 27; W. Wardsboro', ch. 6.15; St. Albans, of wh. 3 is fr. Marshall Mason, 5 fr. Mrs. J. D. Soule, 3 fr. Mrs. A. Barnes and 10 fr. "Baptist," 21; 117.03

Massachusetts.

Boston, South ch., Geo. B. Dexter tr., of wh. 12 is fr. Young Ladies, Miss Sarah E. Mann tr., to sup. a Karen child in Mrs. Wade's school, Maulmain, Burmah, 23.33; East Boston, Central Square ch., B. L. Crocker tr., 25; Chelsea, 1st ch. 112.09; Cary Ave. ch., E. C. Fitz tr., of wh. 11.85 is mon. con., 20.35; 180.77

Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 40.41; Newton Corner, Lyman Tiffany, to cons. Dr. Henry Dyer H. L. M., 100; West Dedham, ch., of wh. 8.50 is fr. Fem. Mite Soc., Mrs. Betsey Baker Sec., 20.86; South Dedham, ch., A. Boyden tr., 5; Feltonville, ch. 50; Taunton Green ch. 50; 266.27

Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. DeWolfe tr., 100; a friend of missions 2; Somerville, Perkins st. ch., Benj. Randall tr., of wh. 18.62 is mon. con., 68.62; Saugus Centre, J. D. Lawrence 5; West Acton, ch., mon. con. 4.44; Danversport, ch. 5.30; South Scituate, of wh. 3 is fr. Rev. D. B. Ford, 2 fr. Mrs. D. B. Ford, and 1 fr. Angela B. Ford, 6; 191.36

Worcester, Pleasant st. ch., L. Ross tr., an. and mon. con. coll. 41; Pittsfield, ch. 50; Webster, ch., of wh. 30 is fr. Dea. Solomon Robinson, to sup. a nat. Karen pr., care Rev. F. Mason, D. D., Toungoo, Burmah, 48.74; Clinton, ch. 30; Sandisfield, ch. 12; Georgetown, of wh. 1 is fr. Mahitable Brothbank, 25 cts. fr. Martha Brothbank, and 1.75 fr. Stephen Dow and wife, 3; 184.74

Taunton Asso., A. J. Barker tr., Rehoboth, ch. 6.05

Franklin County Asso., J. B. Bardwell tr., of wh. 10 is fr. Shelburne Falls, ch. 28.49

—— 857.68

Rhode Island.

Providence, a friend 2; Newport, a friend, per Rev. E. Bright D.D., 5; 7.00

Baptist State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. four mos. 53.78; Central ch., Sab. Sch., to cons. Peleg W. Peckham H. L. M., 100; Pawtucket, 1st ch., James Olney tr., 72.64; Wickford, 1st ch. and cong., mon. con., per N. N. Spink, 40; 266.42

—— 273.42

Connecticut.

Milton, "Litchfield friend" 10; Norwich, a Methodist sister, for the Burman Mission, per Rev. S. Graves, 15; Chesterfield, A. B. Tefft 1; 26.00

New York.

Williamsburgh, 2nd ch., The Jud-

son Miss. Soc., Fredk. Freure tr., 10; Penn Yann, ch. 20; Hudson, ch., Sab. Sch., Miss. Soc., to sup. Moung Shway Nee, nat. pr., care Rev. E. Kincaid D.D., Prome, Burmah, 60; Wilson, 1st ch. 41.25; Ft. Covington, Rev. J. N. Webb 5; Massena, Mrs. Orvis 10; Triangle, ch. 7.53; Copenhagen, Mrs. Lydia White 3; Syracuse, 2nd ch. 2.50; Mrs. Larabee 1; Clifton, H. A. Rose 2-.70; Ogdensburg, ch., Mrs. Frances Judson 3; Gloversville, ch. and soc., Karen Miss. Asso., E. F. Sawyer Sec., to sup. Loo Bau and Ban-yu Pau, nat. Karen prs., care Rev. B. C. Thomas, Henthada, Burmah, 50; Albion, 1st ch., Dr. Samuel C. Paine tr., to cons. Mrs. Fanny Gere H. L. M., 107.21; Churchville, of wh. 20 is fr. John F. Bliss and 10 fr. Mrs. Ann E. Bliss, 30; Oneida, Rev. John Smitzer, an. contrib., to be used by Rev. E. B. Cross, Toungoo, Burmah, 10; 363.19

Buffalo Asso., Strykersville, ch., of wh. 40 is fr. Mrs. Emily Kneeland, to sup. a nat. pr., 50.00

Worcester Asso. 2.80; Summit, 2d ch. 15; Richmondville, ch. 9; Leesville, ch. 15.05; West Worcester, ch. 28.25; Jefferson and Gilboa, ch. 9; Maryland, ch. 18.45; Middlefield, ch., 10-.45; 108; less 8 prev. overpaid by treas. of Asso., per Rev. O. Dodge, agent, 100.00

Buffalo Asso., Springville, ch., per Rev. O. D., agent, 6.00

Black River Asso., Adams, ch., per Rev. O. D., agent, 10.00

Hudson River South Asso., Bushwick Ave. ch. 6.25; Williamsburg, 1st ch. 187; Yorkville, ch. 15.90; Brooklyn, Joseph Noble 50; per Rev. O. D., agent, 259.15

Franklin Asso., Gilbertsville, ch. 7; I. Quackenbush 1; L. Newland 1; W. B. Hanford 1; W. Smith 1; Croton ch., 36.93; per Rev. O. D., agent, 47.93

New York Asso., Mariners' ch., per Rev. O. D., agent, 14.35

Otsego Asso. 19.85; North Burlington, ch. 4; Rev. G. Evans 1; West Winfield, ch. 22; W. DeLany 10; A. Smith 1; N. T. Brown 1; Mrs. A. C. Smith 1; Jacksonville, ch. 50; New Lisbon, ch. 15.70; per Rev. O. D., agent, 76.05

Dutchess Asso., North East, T. W. Clark, per Rev. O. D., agent, 5.00

Hudson River North Asso., Athens, ch., of wh. 3 is fr. Sab. Sch., per Rev. O. D., agent, 5.50 — 937.17

New Jersey.

Scotch Plains, Mrs. Ann C. Stanbery, for Bibles for the heathen, care Rev. Wm. Ward, Sibsagor, Assam, 10.00

East N. J. Asso., Piscataway, ch. 73.28; coll. at mass meeting at South Newark, ch. 17.95; per Rev. O. Dodge, agent, 91.23

West N. J. Asso., Moorestown, Mrs. E. A. Burr, for sup. of Sau Wah, 25; Sab. Sch., for sup. of Sau Tau Lau, 50; for Nya Pee 13; nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, 88; N. Camden, Sab. Sch., to sup. nat. pr., care Rev. E. Kincaid D.D., Prome, Burmah, 30; Cedarville, of wh. 3.51 is fr. Sab. Sch., 13.51; Pittsgrove, 3; Jacobstown 2.50; per Rev. J. French, agent, 137.01

Central N. J. Asso., Cherryville 35; Weart's Corners 15; Hamilton Square 1; per Rev. J. F., agent, 51.00

Sussex N. J. Asso., Orange, N. Y., per Rev. J. F., agent, 12.50 — 301.74

Pennsylvania.

Philadelphia, S. A. George 15; Tioga, Rev. G. P. Watrous, with prev. donas. to cons. Mrs. G. P. Watrous H. L. M., 70; Anthony township, German ch., Sab. Sch., of wh. 5.58 is fr. the children, tow. building chapel for Rev. M. H. Bixby, Toungoo, Burmah, 15.88; Ebensburg, Welch ch. 27.10; 127.98

Philadelphia Asso., Wilmington, Del., 2nd ch. 28.12; Penningtonville, pulpit supply, 10; Ridley 3.60; New Britain 5; per Rev. J. French, agent, 46.72

North Philadelphia Asso., Philadelphia, Olivet ch., of wh. 11 is fr. Jos. Dodson, 1 each fr. D. Hay, J. Finch and Rev. N. B. Baldwin, 50 cts. each fr. D. H. Wilson and Mrs. Beele, and 8 cts. cash 15.08; Harrisburg, a friend of missions 10; Manyunk, ch., of wh. 10 is fr. Sab. Sch., 19.60; per Rev. J. F., agent, 44.68

Bradford Asso., East Smithfield, ch., per Rev. J. F., agent, 9.80

Centre Asso., Broad Top city, ch. 5; Warrior's Mark, ch. 2; Shirleysburg, ch. 5.73; Shaver's Creek, ch. 4; Holidaysburg, ch. 16; per Rev. J. F., agent, 32.73

Northumberland Asso., Loyalsack, ch., per Rev. J. F., agent, 2.00

Clarion Asso., Strattonville, Hon. Amos Myers, per Rev. J. F., agent, 2.00 — 265.91

Illinois.

Godfrey, Miss M. S. Tolman 4; Rural, "a friend'" per Rev. E. Bright D.D., 5; Tremont, Mary J. Tuesbury 50 cts.; Alton, 1st ch., tow. sup. of Tha Oo, nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 21.65; 31.15

Chicago Asso., Ringold, ch. 2.75; Elgin, ch. 10.50; Elgin, "a friend of missions 5; per Rev. S. M. Osgood, agent, 18.25

Edwardsville Asso., Brighton, Mrs. A. A. Hilliard, per Rev. S. M. O., agent, 3.00
Fox River Asso., Hadley, ch. 16-.86; Mokina, ch. 7.40; Aurora, Union ch., of wh. 1 is fr. Rev. S. F. Holt, and 4 fr. Sab. Sch., 6; Plainfield, ch., tow. sup. of Oung Gyee, nat. pr., care of Rev. B. C. Thomas, Henthada, 6; per Rev. S. M. O., agent, 36.26
Galesburg, Cherry st. ch., of wh. 25 is fr. Sab. Sch., tow. sup. of Tah Bew-nay, nat. pr., care of Rev. C. Hibbard, Maulmain, and with prev. dona. this year to cons. Silas Horton, Galesburg, H. L. M., per Rev. S. M. O., agent, 60.00
Nine Mile Asso., Nine Mile, ch., individuals, per Rev. S. M. O., agent, 4.00
Ottawa Asso., Sublette, ch. 11; Lamoille, ch., Miss. Soc., Mrs. Lydia Hall tr., 6.25; Tiskilwa, ch., 2.50; Paw Paw, ch. 30.50; per Rev. S. M. O., agent, 50.25
Quincy Asso., Belmont, ch., "a friend of missions," per Rev. S. M. O., agent, 5.00
Rock Island Asso., Rock Island, ch., per Rev. S. M. O., agent, 19.00
Rock River Asso., Belvidere, ch., per Rev. S. M. O., agent, 12.00 — 238.91

Indiana.

New Philadelphia, Wm. McCoy 90 cts.; Franklin, Sab. Sch., tow. the sup. and edu. of "Abraham," a Karen boy in Rev. B. C. Thomas' school, Henthada, Burmah, 7; 7.90
Madison Asso., North Madison, ch., J. D. Slapp, per Rev. S. M. O., agent, 5.00
Northern Indiana Asso., Laporte, ch. 9; Kingsbury ch. 1; per Rev. S. M. O., agent, 10.00
Tippecanoe Asso., Lafayette, ch., Sab. Sch., tow. sup. of pupil in Dr. Binney's school, Rangoon, per Rev. S. M. O., agent, 19.67
White Water Valley Asso., Rossburg, ch., per Rev. S. M. O., agent, 2.00 — 44.57

Iowa.

Livingstone, "a friend," per Rev. E. Bright D.D., 2.00
Linn Asso., Vinton, ch., per Rev. S. M. O., agent, 4.00
Oskaloosa Asso., Oskaloosa, ch., per Rev. S. M. O., agent, 12.30 — 18.30

Michigan.

Grand Rapids, 1st ch., mon. con. 13.00
Hillsdale Asso., Allen, Mrs. E. N. Hand, per Rev. S. M. O., agent, 1.00
Jackson Asso., Jackson, ch., per Rev. S. M. O., agent, 8.50
Kalamazoo Asso., Climax, ch. 10; Battle Creek, ch. 3.75; Galesburg, ch. 11.50; Kalamazoo, ch. 25; Marshall, coll. at Miss. meeting 14.75; Marengo, Rev. L. H. Moore 1; per Rev. S. M. O., agent, 66.00
Shiawassee Asso., Ovid, ch., per Rev. S. M. O., agent, 6.00
St. Joseph's River Asso., Sturgis, ch. 6.51; Niles, ch., tow. sup. of nat. pr., care Rev. H. L. Van Meter, Bassein, 12.85; Burr Oak, ch., Mrs. Olive Dow, to be expended under care of Rev. E. Kincaid, D.D., Prome, 100; per Rev. S. M. O., agent, 119.36
Washtenaw Asso., Ann Arbor, ch., per Rev. S. M. O., agent, 10.00 — 223.86

Ohio.

Cleveland, 1st ch., Sab. Sch., to sup. nat. Karen prs., care Rev. B. C. Thomas, Henthada, 51; Cherry Valley, David Colby 3; Radnor, "a friend," per Elias George, 30; Granger, Rev. Jesse H. Smith, 1; Plymouth, Calista Robbins, 70 cts.; Delta, Hiram P. Barlow, 3.70; Hamilton, Emma E. Shuey, 7 1-2 years of age, avails of her own fancy-work, 1; 90.40
Meigs Creek Asso., Marietta, ch., coll. by Rev. J. L. Douglass, 34.50; Little Muskingham ch., coll. at miss. meeting, by Rev. J. L. Douglass, 30.50; per Rev. S. M. Osgood, agent, 65.00
Miami Asso, Lebanon, Misses A. A. Ross, Sallie Ross, Cordelia Barney, Louise Corwin, Carrie Corwin and A. E. Collet, to sup. Karen nat. pr., per Rev. S. M. O., agent, 25.00 — 180.40

Wisconsin.

Lafayette Asso., Mineral Point, L. B. Simons, to sup. nat. pr., care Rev. E. B. Cross, per Rev. S. M. O., agent, 5.00

District of Columbia.

Washington, E St. ch., Youth's Miss. Soc. 25.00

Kansas.

Topeka, 1st ch. 5.00

Canada West.

Port Hope, William Craig 13.50

Burmah.

Rangoon Mission, per acct. of Rev. Dr. Binney, for the Theol. School, 263.64
Bassein Mission, Rev. and Mrs. H. L. Van Meter 50.00 — 313.64

Siam.

Mission, coll., per Rev. S. J. Smith, fr. friends in Siam, for new church edifice and school, of wh. 447 is fr. foreign residents and 1079.70 fr. natives, 1526.70

$5453.83

Legacy.

Croton, N. Y., Mrs. Mindwell Bronson, H. S. Treadwell, Exr., per Rev. O. Dodge, agent, 55.29

$5509.12

Total from April 1, 1862, to Jan. 31, 1863, $42,995.41.